HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
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ANTI-SLAVERY.

Extract

From a speech of the Rev. Mr. Wright, a colored man, at the late New-York Anniversary, as published in the Friend of Man. "The heart knoweth its own bitterness."

I confess it is somewhat embarrassing for a man to speak of his own degradation.—But when he feels the pressure of such disabilities as I have mentioned; when, whether at home or abroad, in the parlor, the stage coach, the bar-room, or the public mart, he feels the pressure of the chain, how can he be silent? Why is all this? Sir, it is to be traced to the spirit of slavery existing in the breasts of men, even in those who think they have sympathy for the oppressed. This is the great support of the system of slavery. Oh! there is enough in this feeling to cause tears of blood to flow from the eyes of those who possess it. It is this that deprives man of his manhood; brings him down from that elevated position which God designed he should occupy, to a place with chattels and things. Oh! if we had time to delineate the effects of this spirit, we should keep you here till midnight, stating facts, and telling tales of woe, the thought of which makes our spirits to sink within us. I will state but a few facts, illustrative of the effect of the prevalence of the cord of caste.

Miss Betsey Stockton, a colored lady, who accompanied Mrs. Stuart on the first mission, I think, to the Sandwich Islands, was travelling for her health. In coming up the North river, although under the protection of a white gentleman, and although an intelligent and philanthropic woman, who had crossed the ocean, to aid in enlightening and converting the heathen, she was not permitted a place beneath the deck to lay her head in the damp night. By this exposure her health was injured, and her life endangered.

Mrs. Smith was a pious black woman, and lived in Newburg. She was going down the North river, on the steamboat. Night began to come on, and she thought of the infant she held in her arms. She went to the captain of the steamboat, and plead for a place where, with her dear babe, she might be comfortable, and its life and health not be jeoparded. Such a place she was refused. She arrived at the city of New-York. Her child died, and after a short period she died herself, from the cold she then caught.

I might also mention the case of the Rev. Jeremiah Glocester, former pastor of the Second Presbyterian Church in Philadelphia. Eight years since, he travelled on a professional tour, through New-England—was excluded from the cabin of the steamboat at night. Although in poor health, like his master, he had not where to lay his head. His exposure threw him into a decline, and he died.

I might relate other painful facts, to illustrate the bearing of this prejudice upon the life of its victims. The following I state by request. In the fall of 1828, a gentleman and lady, friends of mine, with a little infant, came from Princeton, New-Jersey, to visit me at Schenectady. On the steamboat, between New-York and Albany, they were denied a place to lay their heads at night; when they arrived at Albany, they sought a passage in the stage for Schenectady. The woman, being light-complexioned, would pass for white. She was interrogated very promptly whether she wished a passage. She told them she did. Her baggage was put on the stage. But when she spoke to her husband, and they discovered that he was a dark man, the baggage was taken off the stage, and they refused a passage in it. She sat down upon the baggage, with her babe in her arms, and wept, when some benevolent friend, seeing their condition, kindly procured for them a private vehicle, at an expense of four dollars, which conveyed them to my residence in Schenectady. On their return from their visit, they went to Albany, expecting to meet the steamboat Albany, which, at time, was very favorably disposed toward the people of color. But unfortunately, they were a few moments too late. Their condition was then lamentable. I went from steamboat to steamboat; made great efforts to procure a passage for them, so that the mother, with her infant, might return comfortably; but in vain was my attempt. Whilst her husband left her and went home, I was compelled to return with her to my residence at Schenectady. When the boat returned to Albany, with my companion I accompanied her to Princeton. On our return, between Brunswick and New-York, we were overtaken by a tremendous gale and rain; and in consequence of my companion being excluded from the ladies' apartment, she caught a violent cold, which detained us several days in New-York.—Now despair almost drank up my spirits. I went from steamboat to steamboat from line to line, to obtain a place, even below the deck, so that our lives might not be endangered. I made interest with my friends to strive for me, but in vain. At length we went on board of the steamboat, and were compelled to sit on deck. This was in the fall; ice was in the river, and the weather was cold. At night, my wife was permitted to sleep with the cook, in a dirty apartment near the machinery, whilst I was permitted—and thankful was I for the privilege—to lie down on the deck, inclosed as it is in cold weather. In the morning we rejoiced and blessed God together for the preservation of our lives. But, alas! my wife had received the fatal shaft, and she died after a few months, in consequence of the cold she then caught. Here are the results of prejudice: and such things are constantly taking place. Now I call upon all present to ask themselves, if *here* they ought not to remember those who are in bonds as bound with them. How would the men and women of this convention feel and act, were they similarly circumstanced? How would the members of this meeting act were they under the disabilities of the colored man?

As I said before, we have to run the gauntlet. Sabbath before last, I had occasion to visit New-Rochelle, to see my family who were then in that place. I attended the Presbyterian church in the morning—took a place in the gallery. I was requested to leave my seat, and occupy another place. I did not think it proper, however, to move, and thus sanction my own degradation. In the evening, I thought I would go and hear the Methodist brethren. They understood I was a minister from New-York. They treated me with kindness, and invited me to address the meeting. I assented; and no sooner did I commence, than there was a rush at the door; and the cry was raised, "bring him out!" After I left the house, I was surrounded by a number of young men, who exhibited the spirit of foul fiends, rather than of human beings. I thought it unsafe to go to my vehicle. I waited till my friend brought it, and myself and wife got in. Sir, the sufferings of the colored man are fully known only to him who experiences them.

I came up on the steamboat Rochester, on Monday morning. When I came on board, all was pleasant, and I was in hopes to reach Albany without insult and outrage. Aware of the danger of insult, I took my lady and went on the promenade deck. We set down in a secluded place and amused ourselves, and meant to occupy that place alone. Feeling unwell, I went to the bar to get something to relieve me. Just at that moment, the captain of the steamboat, Capt. St. John, told me not to be running across the steamboat. "Don't allow that on boats. You ought to know your place. Don't let me tell you again. Don't you keep prancing across the deck. The next thing you will be in the ladies' cabin." I replied, "I think not, sir." I felt apprehensive that I should be arrested. These things are painful for me to communicate to an audience, but I mention them to illustrate this wicked feeling. These circumstances occurred on my way here. I have been received with a great deal of courtesy and kindness in Utica.

Sir, I do not desire to make a speech; I am stating only a few plain facts. This is a matter of fact business. Who does not know that the calumny, proscription and persecution to which abolitionists have been subjected, has been on this very point?—Why has New-York been the scene of so much confusion? Why have the lives of abolitionists been jeoparded; the sanctuary invaded, and property destroyed? Why has all manner of evil been spoken against these men? Simply because they have acted like Jesus Christ; and loved those for whom he died. It has been because they dared to love those for whom he died. It has been because they dared to love man, whatever be his condition. Like the good Samaritan, they have gone to the stranger, taken him up, and bound up his wounds. Because they have done this; because they look upon prejudice as the bane of the land, so much opposition has been excited, so much persecution aroused. Do you suppose that slavery would exist another year, if this prejudice were eradicated? We rejoice that a warfare has been commenced against it. Our hearts expand at the thought, that in a few years, our sons and daughters may enjoy the privileges of education, and occupy the place of men and women. When we hear you talk of female seminaries, and of sending your daughters to them, we weep to think our daughters are deprived of such advantages. Not a single high school, or female seminary, in the land is open to our daughters. And when we go into the church, how much of this spirit is here exhibited? In the house of God; in the place which Jesus Christ has appointed for his people; in the place where they sit together in heavenly places in Christ Jesus; even there the man of color is proscribed. Oh! how do these things appear in the eye of heaven? Let me ask those men and women who are here to-night; how would you feel to be proscribed when you go to the house of prayer? This is the case with the colored man. He is told, "sit thou there; go and take that place;" When he goes into the house of God, and takes a seat, how it depresses his spirits to be avoided; to have the whole congregation excited, as though some monster had come in among them! And then at the communion table, to be passed by, till the elements are presented to all the rest! Is there nothing withering in all this? How does the Saviour, whose blood flowed freely for all, regard it? Are we not alike going to the grave? Are we not all hastening to the same judgment? Let me tell you, brethren, these things to which I have referred, are destructive to souls; because they make infidels. When the man of dark complexion goes into such a place as Tammany hall; when he goes among the Shaking Quakers, or into the catholic house of worship, he finds no distinctions. There the people seem to be for God and truth; the cord of caste is almost entirely disregarded; there he may sit without molestation. But among those who profess to be most orthodox, nearest the bible, with a few exceptions, he finds the most prejudice! Now these things gives a prevalence to scepticism; and of course tend to ruin souls. I know of many men who turn away from Christ on this account. They inquire, naturally, can this be the religion of Jesus Christ? Now let me beseech you to look at this matter; to look at the bearing of these things upon the colored community.

I am happy that the anti-slavery society has been organized, and is assailing this prejudice. Let them go on to eradicate it. Let abolitionists live up to their principles. Unless they do this, they will lose the hold they now have, and which they ought to retain, upon the minds of the people of color. We are with you. Our co-operation is your strength and hope. The mistake of the colonizationists was, that they had not our countenance. We are with you, to a man. With you we are willing to spend our money and strength. We love the abolitionists. Garrison and Jocelyn and other philanthropists, who have been persecuted for pleading our cause, are embalmed in the affection of hundreds of thousands of American citizens. When the names of their enemies shall rot, theirs will live. I expect in twenty years, their names will be written in letters of gold and be in almost all our families. They will ever be remembered with joy and gratitude.

One more fact with regard to prejudice, illustrative of its bearing upon the conversion of the world. A few weeks since, a vessel arrived from Africa. The captain was an African; the crew mostly natives, and a part of them converted Africans. One sabbath they were taken to meeting by a gentleman, and seated as other people. A great excitement was produced. These men made inquiry into the cause; and they were told that in this country, even in christian churches, where they pray that Ethiopia may stretch forth her hand unto God; and send bibles to Africa, the people revolt at the idea of having colored men sit with them. On another sabbath they went to one of the churches, and sat on the steps during all the services. They were not invited to take a seat in the sanctuary. These men are converted heathen, and are going back to Africa. Oh! what a specimen of American slavery! And, yet those who entertain this prejudice, which is destroying the beauty of the religion of Jesus Christ, complain that the abolitionists are neglecting the missionary and bible cause, that they are combining all their influence, and concentrating all their efforts, to accomplish one object; and that they are "men of one idea." The abolitionists are aiming at the removal of the greatest obstruction to the conversion of the world.—For this let them employ their powers.—For this let them labor and pray; and in due time they shall reap their reward.—*Friend of Man.*

The Secret Revealed.

We copy the following from the Friend of Man. It is the report of a speech made at the recent anniversary in New-York state.

Remarks of Rev. R. A. Avery, of Washington county.

Mr. President,—Although I am not a member of an abolition society, still I feel a deep interest in the question which is before this house. This is the reason why I rise on this occasion; and I wish to state to this assembly why I am not an abolitionist, or, in other words, why I have not joined an abolition society. I shall not, probably, confine myself very definitely to the question before this house; still I have in view an object to either approbate or disapprobate, and this is the reason why I wish to speak now on the question before us. There are two or three reasons why I am not a member of an abolition society. I profess to be a minister of Jesus Christ; I ought to love every benevolent and good cause. I trust I do love the cause of benevolence. I trust, sir, I do love the cause of suffering humanity. Still, I am not a member of an abolition society. And why? I have lived many years—nearly forty. Why, then, having lived through all the struggle in which abolitionists have been engaged, a minister of Jesus Christ too—why have I not espoused the cause?

The first reason which I will present, sir, is the want of information on this subject; and I present it with shame to myself.—Want of information respecting a cause which should engage the heart and hand of every man, throughout the length and breadth of the land? Want of information, when a flood of light has blazed through all the doings of this society, for more than three years? Yes, sir, this is one reason why I am not a member of an abolition society.—And why have I not had information? Because, sir, like many of my fellow men, and ah! I blush to say, like many of my own profession, I have closed my eyes against the light, even when it was blazing with meridian splendor all around me. I would not allow myself even to take up a periodical of the day, and read an article that was in favor of abolition. And, sir, this is the first abolition meeting I ever attended. How, then, can I expect to know any thing on the subject of abolition? I once attended to hear a man lecture on this subject. He invited discussion; and I boldly stood up in the slip where I was, and disputed him face to face, for nearly an hour! Here, sir, is a reason why I have not known what I ought to believe—because I would not open my eyes.

Another reason, which will explain in some respects what I have already said, viz. erroneous information. And here, sir, I am not alone. Would to God I were alone among those who have received and cherished erroneous impressions and wrong information! I see now, it was darkness itself which I cherished. Yes, sir, error is always darkness—the worst kind of darkness. And why did I cherish it in my bosom? Because I felt a strong attachment to another society, and feebly, with my mite, I have aided it, thinking it would fail, if abolitionism should prevail. Now, sir, you will see that I was placed in just those circumstances where erroneous impressions would be likely to bear upon my mind, for you are aware that every thinking man will form his opinions. Every man, sir, will have his opinions, his attachments, and his predilections. So it was with myself. That society has been known for a few years, say since 1816 or '17, as the Colonization Society. I was attached to that society, and could not then receive the truth which was blazing all around me. I verily thought it was the object of the abolition society to do away every distinction which prevailed between the whites and the blacks, and that amalgamation must follow of course. I have asked, many times, what the design of this society was. A remark has been made in my hearing since I have been in this city something like the following: A gentleman asked, what is the object of this society? Show us what you have done, and then we'll be abolitionists. The truth is, said the gentleman, they wish to see every thing accomplished before they are willing to engage in the cause. That's true. It is not wishing to see what has been done; we can see it if we will open our eyes. But we wish to see every thing done; we wish to see slavery entirely banished from our land.

Now, sir, for one other reason, and but one, why I am not a member of an abolition society; and it will explain the whole secret in all the rest. It is prejudice, sir; prejudice operating in two ways. First, toward the society itself; and secondly, toward my brethren of the colored race. Yes, sir, and prejudice of the strongest kind. Still, I am not a southerner. I was born, and reared, and lived, till within the last fifteen months in New-England. The prejudice which prevailed so extensively in our land had taken fast hold of my mind. Yes, sir, though a child at that time, I remember at times to have amused myself with a little black boy, a few years younger than myself; and while amusing myself with him, and noticing his freaks and sports, I would approach him, and go through all the various performances necessary, that he might carry out his designs. I could come to him as a fellow, and in many respects as a play-fellow; but I could not bear the thought of being seen to walk with the boy, because his skin was black.—Well, sir, this impression has remained with me to the last day of my life, before this.—Yes, sir, though I have been for several months, in soul, with the abolition society—though I have sympathized with this society, still, sir, this prejudice has taken such strong hold of my mind, that even with the principles I had embraced, and the little gleam of light which had broken in upon my mind, I felt this prejudice still, so that even when about taking a seat yesterday, in passing from Schenectady to this place, in the rail-road car, with as respectable a gentleman as Bro. Wright, who has spoken to us, and his father, I confess I felt feeling of revolt at the first moment; and it is almost impossible for me now to think of the subject without that feeling of repugnance, until I say, this is all wrong. This prejudice is giving way, and I rejoice that I begin to regard all as fellow men, as brethren.

I will now offer one or two reasons why I wish, at this time, to have my name enrolled as a member of this society. The first reason is, that by uniting with this society, I shall gain light and information. I profess to have but little. I have been in school but a short time, compared with most of the gentlemen of this society. I have studied the subject very little; I confess it with shame. But, sir, notwithstanding this, I now feel that this is the only society which can ever accomplish, or come any where near accomplishing, the object which you have in view, namely, the abolition of slavery from our land. And, sir, believing, as I do, that slavery is a great political and moral evil, and that this society is the only society now in our land which can ever accomplish its abolition, I wish to have my name enrolled among the members of your society. And, sir, I wish to have it enrolled here, that I may bear testimony to the truth. Time was, and not very many months since either, when I did not feel that I could preach about the slave, and tell my brethren about his sufferings and claims, or of the sin of slavery; but, sir, I now feel that there is force, that there is truth, and propriety in the resolution which is before the house. Nor can I feel that the expression in this resolution is any too harsh. It is true, to the life, and shall we say that what is true to the life is too hard to speak. Never, if we would be bold champions for the cause.

Not being a member of your society, I feel that I am trespassing too much upon your time; therefore I will close with one passing remark. Sir, I hold in my hand a little piece of gold. I present it as an offering to this society, that it may accompany my name when it shall be placed upon your records. And, sir, I present this in preference to any other piece of money, for a reason which I will kindly state. In 1820 and '21, I taught a school, far "down east." As a compensation for my services, I received gold. Two of those pieces of gold, very soon after I received them, passed into the treasury of the c-o-l-o-n-i-z-a-t-i-o-n s-o-c-i-e-t-y. Here, sir, is a twin sister of those pieces of gold; and it has been preserved, through the providence of God, wonderfully, that I might present it here as the last remaining one, among those which I received for services rendered "down east." It has been preserved in the following way: I had a step-father, who, when I returned to my home, wished for one of those pieces of gold. I folded it in a piece of paper, and there it is in the very piece of paper, and gave it to the old gentleman. He kept it laid up in his drawer until last August, when he died; and before he died, he told my mother that he wished her son to have that piece of gold. Sir, it was given me rather as a memento. I have other mementos by which I can continually retain the affection which I have for my step-father, which can do this society no good, which cannot benefit the suffering slave, which will be of no service to any cause or individual, except him who values such trifling mementos.—But, sir, here is something, though a small pittance, which may be of service to some poor slave. I will only say, sir, that I regret it is not in my power to give ten fold more to atone for my sin. But I cannot atone for it with money; nothing but the blood of Jesus Christ can wash away the stain, and may it be done!

Benign Effects of Slavery. Northern worse than Southern Slaveholders.

From the Mobile Examiner.

POLICE REPORT.

Mayor's Office, Sat. Morn. Aug. 12, 1837.

His honor the mayor presiding.

Mr. Miller, of the Foundery, brought to the office this morning a small negro girl aged about eight or ten years, whom he had taken into his house some time during the night. She had crawled under the window of his bed-room to screen herself from the night air, and to find a warmer shelter than the open canopy of heaven afforded. Of all objects of pity that have lately come to our view, this poor little girl most needs the protection of authority, and the sympathies of the charitable. From the cruelty of her master and mistress, she has been whipped, worked, and starved, until she is now a breathing skeleton, hardly able to stand upon her feet.

The facts as stated to his honor by Mr. Miller, are these:—On Saturday night, after he and his lady had retired to rest, he was requested by her to get up and see from whence the moans came, which she professed to hear, proceeded. She thought, perhaps, that *Rosa*, (a favorite little dog) had been left out of doors, and was whining for admission. He arose, and, on lifting the window, found the child, unable to stand or to speak, or utter any expression, except the faint, death-like moan which had first been indistinctly heard. He lifted her by the arm through the window, and observing to his lady that he believed the child was dying from starvation and exposure, wrapped her in warm flannels, gave her warm tea and other refreshments, by which she was soon so far resuscitated as to enable them to learn from her that her master's name was Fisher—and that she had been whipped for not bringing home the cows, and when sent the second time, was told if she returned without them she should be "whipped to death!" Not being able to find them, she feared to go home, and without food or shelter, had remained in concealment until that time.—The back of the poor little sufferer, (which we ourselves saw) was actually cut into strings, and so perfectly was the flesh worn from her limbs, by the wretched treatment she had received, that every joint showed distinctly its crevices and protuberances through the skin. Her little lips clung closely over her teeth—her cheeks were sunken, and her head narrowed, and when her eyes were closed, the lids resembled film more than flesh or skin.

The ignorance and foreign birth of the owners of this little girl, should be no protection to them against the penalties of our laws. There are persons who should not be permitted to own slaves at all; in fact; and as an act of justice, those now in their possession ought to be taken away from them. The mother of this same little girl, we learn, is almost as miserably off as the child. Reduced by starvation to a mere frame, she is compelled by stripes to labor, and perform every day the same duties.—We sincerely hope the owners will be rigidly dealt with.

It is instances of this nature which have created in the bosoms of those unacquainted with the general treatment of negroes among us the morbid antipathy they bear to our institutions. And even this case, as now described, will perhaps furnish to northern abolitionists a theme of calumny and abuse, which every press and pulpit under their control will pour forth for months to come.

Mark Anthony says—

"The evil that men do lives after them,
The good is often interred with their bones,"

and, situated as we are, as a slaveholding community, we may with equal truth say, that the evil we do goes abroad, while our good deeds remain at home. Persons at a distance have made up their minds that nothing good can come out of Nazareth, and they look only for something bad, and seize on every item which can be converted to their purposes, to prove the truth and validity of their opinions. We are not fond of trumpeting our own praise—but it is a duty we owe to ourselves—to our aspersed and calumniated country, to prevent, if possible, the circulation of those facts, which without proper comment, may serve, in a measure, to verify the "ghost stories" reported of us. It is for this purpose, that we would desire of our northern friends, such as choose to publish to the world their own version of the case we have related, not to forget to add, in conclusion, that the owner of this little girl is a foreigner, speaks against slavery as an institution, and reads his bible to his wife, with the view of finding proofs for his opinions.

It is, to southerners, a well known fact, that cases of this nature seldom occur; but when they do, the perpetrators are almost invariably northerners or foreigners.

The case will be fully examined on Monday morning.

To the foregoing version of the case, made by a *southern* editor, and accompanied by reflections intended to soften the horrors of slavery, and justify

the existence and perpetuation of a favorite institution, a *northern* editor thus replies—showing that it is not the *abuse*, bad as it may be, but the *principle* of slavery that is to be most condemned.

"As we may be classed, perhaps, among the "northern friends" of this editor, we choose not to publish "our own version" of this affair, but to take it as he gives it. The editor is entirely mistaken if he supposes that "it is instances of this nature" which have created our "antipathy" to those favorite institutions. It is rather our belief of the doctrine of human rights, our feelings that man is a man, and can never be a chattel but by wrong; our adherence to the American principle, that "all men are created equal;" our conviction of the unfitness of fallen man, every where, to be entrusted with irresponsible power, that makes us abhor an institution so contrary to every principle of right that ever was recognized by man. We regard these cases as the natural fruits of the system, and hold the system chargeable with them, because the system itself is not only wrong, but exactly calculated to yield such results. Such things make us abhor it more; but our southern friends, who have hitherto kept themselves so grievously in the dark about the character and designs of abolitionists, must allow themselves to understand, that the question is not one of treatment merely, but one of principle.—The kindest treatment possible, to him who is held as a SLAVE, is only an enhancement of his misery.—*Emancipator.*

From the Emancipator.

Mr. Birney's Journey to Vermont.

BURLINGTON, VT. Oct 30, 1837.
Monday Afternoon.

Dear Brother Leavitt:—I arrived at Troy to breakfast on last Saturday week. I found, on enquiring about the conveyance to Montpelier, that if I remained in Troy to lecture that evening, as some of our friends had given notice I would, it would be uncertain as to my reaching Montpelier in time for the appointment I had made with the Vermont anti-slavery society. I concluded to proceed—and delay, on Sunday, at Whitehall. This I did, and on Monday evening I arrived at this place. Next morning, before the hour of my setting off in the coach for Montpelier, several of our anti-slavery friends called to see me. At their solicitation I agreed to lecture here some two or three times on my return.

I reached Montpelier the same evening, and was warmly welcomed by our friends of that place and by many others who had come from a distance to attend the meeting of the society. Especially had I the pleasure of greeting, for the first time, many of our Quaker abolitionists—who seemed to possess the zeal of their predecessors, Lay, Woolman, and Benezet.

On Wednesday evening, I lectured to a crowded audience in the Free Church. The Legislature being in session, I had many of the members to hear me. The Brick Church, a larger building, was procured for the next three evenings—which were taken up chiefly in lectures. Last evening, I addressed the audience in the Free Church—the Brick Church being occupied in the common services of that evening.

I left between three and four o'clock this morning for Burlington, where I arrived about two hours ago.

What effect, if any, was produced by the lectures I delivered I cannot say. I trust they have done some service. But it seemed to me from the temper of all with whom I was brought in contact, that there was not much left to be done in Montpelier. I was introduced to many of the members of the legislature, whom I found generally to be abolitionists, and of the most thorough stamp. I think I have no where seen our cause stand on such high ground among political men as it does among those of the Vermont legislature.

A large number of memorials and petitions have been presented to the legislature against the annexation of Texas—against the slave trade in the District of Columbia and between the states—in favor of abolishing slavery in the district. In the first instance the legislature was represented as rather its pride that "the union of Texas on any terms." A committee on each house was appointed in relation to them. They turned in their deliberations, and at the request of members of each, I attended their meeting. There were but two dissentient votes in any of the several propositions—only to report favorably on them. As to Texas, the committee were unanimous. The report and resolutions will probably be submitted to-day or to-morrow.

After attending the session of their committees, I was present at that of the judiciary committee, to whom was referred the petitions praying for a trial by jury for persons claimed as slaves in Vermont. If they agree to report necessity for a trial by jury, I have no doubt it will be so decided. The courts of that state view the law of congress of 1793 as unconstitutional, and they will, as our friends in Montpelier think, report a bill in conformity with the prayer of the petitioners.

Before both committees I had opportunities of making such remarks as I thought proper.

I wish our McDuffies and Pickenses and Waddy Thompsons could witness the intelligence and decorum in which all the spirit of liberty that pervades a Vermont legislature. It would enhance their respect—would it would strike them with terror. Should the slaveholders succeed in banishing liberty from the free states, let them judge with what force its cries and shouts will come back from Vermont.

Rev. J. W.'s last letter was from Barlington, Vt. where I left you. I was then preaching here. This village, has grown into an elegant and independent character of the first class in enterprise. Its literary institutions are in good condition. [illegible] Congregationalism [illegible] assistance of the anti-slavery cause. [illegible] Thursday night, on the sabbath, &c. was never thought," would to turn off a [illegible] of abolitionists from their purpose. [illegible] For more than a year, not a word [illegible] and we made to the slavery question, [illegible]

cation, into more frequent connection with the south—and has thus suffered adulteration on the subject of slavery. A member of one of its most respectable families emigrated to the south some years ago—became a slaveholder—and is considered as eminently prosperous. He has been in the habit of visiting his friends in B., and (doubtless from his high intelligence and the amiable and interesting deportment of himself and family) furnishing one of the most beguiling instances of the *innocency* of slaveholding.

I had the White church, of which Mr. Converse is pastor, granted to me. I lectured three evenings to as respectable and attentive congregations as I have ever seen. This, however, with a single exception on the *first* evening. Some one, during the whole time occupied by the lecture, was engaged in letting fall from the gallery near me, what appeared to be nut-shells. I was a little incommoded by the movement (which most probably proceeded from some ill-disciplined boy) as his missiles occasionally fell near me, and, in one instance, on my head. But this was the only exception, to the most kind and encouraging treatment on the part of the audience. At the conclusion of the third and last lecture, whilst the choir was singing, a gentleman who stands in the first rank of his profession, (the law) came up to me and presented me a $5 note; saying at the same time that it was for the advancement of a cause which I had presented so impartially and fairly. When the choir had finished, this same gentleman—declaring himself *not* a member of any abolition society—rose and moved that the thanks of the audience be presented to me, for the manner in which I had treated the subject that brought us together. The motion was put to the meeting, and passed, *nem. con.*

Mr. Converse was not present at the lectures, in consequence, no doubt, of being engaged in ecclesiastical matters that called him some distance into the country.—Neither were any of the college professors—except on the last evening, when president Wheeler, I understood, was there. I was told he had been too much indisposed in health to go out the first evenings. However, I believe, the audience included, every evening, a large share of the most intelligent and respectable of the inhabitants.

There is an A. S. Society here, which, I trust, will exert a salutary influence, and greatly increase its numbers.

I forgot to tell you in my last—as some proof of the standing of abolitionism in Vermont—that in two of the meetings of the Vt. A. S. Society, held in Montpelier, whilst I was there, lieut. governor Camp presided; in the third and last, ex-governor Crafts. It is already known, that the present governor (Deanison) is a member of an A. S. society, and that the secretary of state, Mr. Knapp, is one of the most efficient abolitionists.—Also, that his opponent in his recent election to the secretaryship (Mr. Barber) is one of our most active and enlightened friends. It was just as it should be, to see these two gentlemen, although occupying opposing positions in party movements, sitting down together in the A. S. meetings, and so nobly harmonizing in their efforts on behalf of human liberty. Yours, &c.

Nov. 1, '37. JAMES G. BIRNEY.

The Course of the Liberator.

Having been prevented the last week, by an unexpected press of other matter, from complying with the request of the *Liberator*, we take the earliest opportunity of doing it by copying the subjoined article, showing the course hitherto pursued by the editor in conducting that paper;—a course which to us appeared to be directed with a single eye to the establishment of one great and philanthropic object, the emancipation of the slave and liberation of the oppressed;—a course which he has so unhesitatingly pursued as to have become a "well-beaten track;" and a course from which we hope and trust—with all due deference to clerical applicants and others (kindred folk)—he will never depart. The peculiar notions of the editor with respect to the observance of the Sabbath, or to the "the government question" so called, or to any other speculative notion which he may occasionally indulge, we have nothing to do. They belong to himself; and while they impeach his consistency and weaken the influence which he otherwise, we will not condemn nor trouble him, however strongly we may dissent from his opinions.

We would all our friends—and enemies too, to understand, in explicit yet kind language, that we entertain no thought of the present relation subsisting between the Massachusetts Anti-Slavery Society and the Liberator will certainly end with this volume, at the close of the present year. It was not formed at our suggestion or request, nor have we any desire to see it continued longer than it shall meet the approval of the public. If we had perceived any desire on the part of the society to have it abruptly terminated, or if we had been conscious that we had swerved in our editorial course from our well-beaten track, we should have called for a dissolution of the relation immediately. We have had no interior views to promote under the guise of abolitionism, nor have we covertly intended to alter the character and object of the Liberator; and we should deserve to be universally despised, if we had taken advantage of our engagement with the state society to circulate our views on other subjects besides slavery, in any way justly implicating the society, or making any other person responsible but ourselves. Until the "clerical appeal" made its appearance, every thing was quiet, harmonious, and satisfactory in our ranks; and it must not be forgotten that even in that "secondary" document, no complaint whatever was made against us, personally, but only against a friend who [illegible] our editorial chair [illegible] was there any allusion made to the sabbath question, or to the "no government question" [illegible] designed. The clerical [illegible] had no griefs to indulge on these points, until they found that their appeal was successfully responded by abolitionists. They introduced the sabbath question, &c. [illegible]

[illegible] we made to the sabbath question,

directly or indirectly, nor had we any intention in future to discuss it in our columns, or any of our peculiar religious views; yet, from the shameful misrepresentations of these individuals, (or, rather, of two of their original number five,) as well as of such papers as the Christian Mirror and Vermont Chronicle, a person ignorant of the facts in the case would inevitably draw the conclusion, that our paper had been crowded with anti-sabbath articles, from week to week; when in fact, not a syllable had appeared in our columns on the subject, for several months prior to its connection with the state society up to the time of their attack!! Being attacked, then, by these professed abolitionists, and cruelly aspersed, with reference to our sabbath views, and recently by the Spectator on the subject of public worship, obviously with the design to spread disaffection through the anti-slavery ranks and suppress the Liberator, it was due *to the cause* which we espouse, and to our own character, to repel the attack by showing, that however unsound might be our views of the sabbath, they were not jacobinical, nor even novel among christians, but were precisely and only such as the orthodox John Calvin and the heterodox Thomas Belsham fully endorsed, as well as several distinguished commentators, and the society of Friends as a body. Now, we have neither the disposition nor the design to protract this controversy: if there be any complaint about it, surely the blame should fall upon those who commenced it—upon the aggressors, and not upon those who speak only in self-defence. We do not make this explanation as an apology—for we have no apology to offer—but only as a statement of facts in the case.

☞ The editors of the N. E. Spectator, Emancipator, Herald of Freedom, Friend of Man, &c. will greatly oblige us by copying this article.

HERALD OF FREEDOM.

CONCORD: NOVEMBER 18, 1837.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. Y.

☞ NOTICE. ☜

Such and so imperious are the calls upon the funds of the Anti-Slavery Society, as to render it absolutely necessary that the balance of pledges and subscriptions made in June, 1836, and in June and August last, be paid without delay. Remember—"*remember this*" is our motto. "A word to the wise is sufficient."

GEORGE KENT,
Treas. N. H. A. S. Soc.

Concord, Oct. 5, 1837.

☞ Mr. Amos Wood, of Concord, who is visiting various parts of the State on business, is authorized to receive subscriptions and dues to this paper; and also, any donations or pledges to the State or American Anti-Slavery Societies. The terms of our paper are *one dollar* a year in advance.

ALBE CADY,
for the Publishing Committee.

Ethical Subtleties. A Heresy.

"Optics sharpe it needs, I ween,
To see what is not to be seen."

We fear our brother of the New-England Spectator has been puzzling his brains over some subtle treatise on metaphysics of late. Judging from the acuteness which he has exhibited for a few weeks past, we should think he had been poring over the musty tomes of the Schoolmen, and been engaged, in company with his late neighbor Tracy, in holding moot courts on inquiries like the following, which were all in vogue among the learned of the twelfth century:—

'Whether the Deity loves a possible unexisting angel better than an insect in actual existence?'

'Whether the essence of mind be distinct from its existence?'

'Whether angels can visibly discern objects in the dark? Or whether they can pass from one point of space to another without passing through the intermediate points?'* Or whether the body of an angel can be compressed within the limits of an ounce vial?'

Here is a distinction made by the Spectator worthy of Duns Scotus himself—

"The enormity of slavery does not consist in claiming PROPERTY IN MAN, but in claiming MAN AS PROPERTY."

But that the ground of this distinction may be seen, we give the premises, the chain of argument and the inference—all tied together.

"In what consists the enormity of slavery? In the Emancipator, under the head of "Maxims for abolitionists," we are told "the enormity of slavery consists chiefly in *claiming property in man*," which the editor has suffered to pass without comment. But can this be true? If it is, the enormity of slavery cannot be very great,—no greater certainly than that which exists in the relation of husband and wife, father and son, master and apprentice, &c. For the husband claims property in his wife, and our law allows the claim. If any one wantonly maims her body or injures her reputation, he can recover heavy damages. The wife has property in her husband; she is entitled to a maintenance from him, and he is obliged to pay all her necessary debts. The father claims property in the son; he can recover money of those who injure him, and until he is of age, has a right to all his earnings, and may dispose of his services to another, and receive the wages. The son has property in his father; for he is obliged to support him and to pay all debts which he may contract for food or raiment. The master has property in his apprentice; he has a right to his services and can recover damages if they are withholden. The apprentice has property in his master; he has a claim on him for food and raiment and suitable instruction in the arts of his trade.

It is admitted that in these relations the claims are mutual; but it is nevertheless a claim of *property* as really as though it were otherwise; and hence, if "claiming property in man" is a great enormity in the slaveholder, it is equally so in the husband, the father, and the master.

The enormity of slavery does not therefore consist in claiming property in man, but in claiming MAN AS PROPERTY, as a *thing* to be bought and sold, to be used and abused according to the whim of him who claims to be his proprietor."

Now we have no intention of discussing this point, for we never learnt the trade of hair-splitting, and indeed never had a desire to learn it. We confess that so obtuse is our intellect that we can discern no difference between 'holding property *in* man' and 'holding man *as* property.' If we held property in a house, or farm, or ox, or any thing else, we should most certainly believe that house, or farm, or ox, was held by ourselves, either in whole or in part with others, as property. So if we claimed property in man, we should deem that man claimed by ourselves, alone or in partnership, as property. That there can be rights of property in that which is not property, whether man or beast, is a proposition to be comprehended only by those who are adroit enough to

'Divide
A hair 'twixt west and northwest side.'

Our object is to express our strong, utter dissent from a grossly and broadly erroneous doctrine contained in the Spectator's remarks. It will be startling news, we surmise, to our married friends, that the husband has *property* in the wife, and, vice versa, the wife in the husband, and that consequently they may sell at public vendue or otherwise, when they choose, their respective shares in each other to the highest bidder. A fine way of raising funds in these 'hard times!' And then fathers have property in their children and the children in the fathers! and the master in the apprentice and the apprentice in the master! Truly there is a commingling of property here which would puzzle the wits of 'a Daniel' to separate and adjust. Now against the whole of this we protest. It is false, it is pernicious. It is directly and totally anti-abolition. It is opposed altogether to the great sentiment of abolitionists so eloquently expressed by Brougham—"There is a law above all the enactments of human codes—the same throughout the world, the same in all times—such as it was before the daring genius of Columbus pierced the night of ages, and opened to one world sources of power, wealth and knowledge; to another, all unutterable woes;—such it is at this day: it is the law written by the finger of God on the heart of man: and by that law, eternal and unchangable, while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty phantasy, that man can *hold property* IN *man*." Whether as husband or wife, as parent or child, as master or apprentice, in ALL the relations and circumstances of life, all true abolitionists 'reject with indignation the wild and guilty phantasy'—not merely that man may be held *as* property but—"that man can hold property *in* man." The sentiment of the Spectator is naked heresy. It is a virtual renunciation of a great anti-slavery principle, which we are astonished to see and which every abolitionist should sternly rebuke.

The husband has *no* property in the wife—the wife has *no* property in the husband. The one is made the *guardian* of the other's rights, and *in that capacity*, and not as a *proprietor*, claims damages for any injury done to her body or reputation. The wife has property, *not* in the *husband*, but in the husband's *property*, and 'is entitled to a maintenance' from that property. He may live separately from her, if he choose, or she may live separately from him, if she choose. If they had *property* in each other, this plainly could not be done.

The father has *no* property in the son—the son has *no* property in the father. The father has property in the son's *wages*, not in the son *himself*, and is the legal protector of his rights. The son has property in the father's *property*, not in the father *himself*. When the property of the former ceases, even though he be still alive, the claim of the latter ceases as a consequence, and, instead of claiming property in his *father*, he claims property in the public almshouse; and has 'his claim allowed.'

The master has *no* property in the apprentice—the apprentice has *no* property in the master. They have made a barter with each other. The master has given the apprentice property for a certain time in his knowledge of 'the art and mystery'—as the indenture runs—of his particular trade,—and the apprentice as a quid pro quo has given the master property for a certain time in his *labors*, but by no means in *himself*. There is a heaven-wide difference between having property in a man's labors or services, and having property in a man's person. The latter can never be without SIN.

If a father has property in his son, or a master in his apprentice, then it follows that the father will have property in the children of his son, and the master property in the children of his apprentice. To have property in an article is to have property in the *product*, the increase of that article. Who ever heard of such heir-looms in the records of parental and apprenticeship rights, except at the south where the law of entailments is unique!

We extremely regret to see any paper attempt to supply the place which Rev. Joseph Tracy has left vacant in New-England by his late migration to New-York. He disgusted men of plain sense by his quibbles and hair-splitting, and any one who imitates him will meet with a like fate. It is better to keep among common things and make common distinctions and let metaphysical niceties alone. We dislike those 'deep divers—they not only go to the bottom, but come up covered with the tokens.'

* Whether angels are nimble enough to perform this feat or not, some persons are disposed to think men can, and are actually, in various parts of New-England, putting the ancient inquiry to the test of experiment. They are endeavoring to leap the broad gulf between slavery and anti-slavery 'without passing through the intermediate points'—or rather without being SEEN to change their position. A perilous attempt of agility that! They had better let all legerdemain alone, and go over like honest men by the old bridge, in open day, as thousands have done before them. Sharp eyes are on them.

Lynn Convention.

The last number of Zion's Watchman is mostly filled with an account of this great anti-slavery Convention. Among the documents put forth by it are a Report on Slavery, thorough and sound in its views, another on Conference Rights, an able paper, a Declaration of Sentiments and a large number of excellent resolutions. Letters were read from several individuals and societies, and a large delegation appointed to attend the Methodist anti-slavery Convention to be held at Utica, N. Y. next spring.

Petitions to Congress.

We last week gave a list of the petitions which were sent from this office and presented by Mr. Cushing. They were but a portion of the petitions actually sent from New-Hampshire. A great number were presented from other towns, including Dover, Somersworth, Plymouth, &c., by the hands of various representatives and senators of other states,—for such has been the course of our own delegation on the subject of petitions, so uniformly to a man have they bowed down in abject servility to the south, that we dared not, as we valued the interests of the country, commit our petitions to their hands. Other petitions are still in circulation, and will be forwarded at the opening of the next session. We hope they will be well filled. Let our friends arouse themselves. Much, very much depends on perseverance and activity. Let no town be unheard. If there be any which has not sent in its remonstrance against Texas, let it do it *immediately*. It is not yet too late. Proper forms will be forwarded from this office to any who may apply.

Good Poetry.

Those who love it will find an article to gratify them by looking in the corner we have appropriated to such things. There are more lofty and beautiful thoughts, more true spirit-waking poetry, condensed in those seventeen stanzas by Whittier than we have ever been able to find in all the thousand elaborate verses of the 'Airs of Palestine.' We extract them from the 'Democratic Review,' a periodical lately established at Washington to be devoted to general literature and science and the promulgation and defence of the principles of the Democratic party. The first number—the only one which has yet been issued—contains several articles of superior merit, and if the promises it makes are fulfilled, it will be worthy of support from all parties. We hope its Democracy will not be of that partial, false-hearted, brutal character which for fifty years has been forging chains and fetters for human limbs on the national stithy, and has made this country

'Of slaving blacks and democratic whites,'

a loathsome stench in the nostrils of Liberty. Let its democracy be, not half theoretical, like Thomas Jefferson's, but thoroughly and eminently practical, like that of modern abolitionism which knows no distinction of color or caste. It will then do good, and its conductors will be rewarded by Him who came on earth to preach liberty to the captive and to open the prison doors of them that are bound, and whose footsteps of love and mercy have rendered 'thrice hallowed' the land of 'Palestine.'

New Organization.

We publish the following Constitution and Circular for the benefit of 'all whom it may concern.'—With the right and wrong of the disputes into which our brethren in Massachusetts have unhappily fallen we take not on ourselves to decide. One thing is plain to our minds—there have been many exhibitions of a bad spirit on both sides,—in the Liberator and Spectator—a spirit alien from that of Christ, and from the brotherhood and charity which he inculcates. There may be need of a new organization in Massachusetts. That many of the members of the present society have had good cause for complaint we believe, but we did hope from the disposition shown by all, even by the person who seems to have been the occasion of the offence, to have the great cause of complaint removed, as soon as it could be, at the next annual meeting,—we did hope our disaffected friends would wait till that time and see the result before taking any measures of secession. Should a new society be formed, we fear, judging from the pugnacious and narrow-minded spirit shown already, that the struggle to pull down slavery will turn into a struggle of sects and parties. If we should be mistaken in this, and the new society and the old society, each under its own colors, should put forth their whole strength against a common foe, we shall be heartily glad. We trust such will be the result.

We would inquire why the new organization should cover the broad ground of *New-England?* Why not make it a *State* Society? The complaints are of a local nature. The abolitionists neither in Maine, New-Hampshire nor Vermont have any such complaints. This certainly is true of this state.—Any person who could join the new organization could join the New-Hampshire Society. Why our friends in Massachusetts should wish to extend their broils into other states, we know not.

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From the New-England Spectator.

CONSTITUTION

to be proposed to the New-England Anti-Slavery Convention.

Preamble.

Whereas the most high God "hath made of one blood all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon this principle, as recognized in the Declaration of Independence, "that all men are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, after the lapse of nearly sixty years, since the faith and honor of the American people were pledged to this avowal, before Almighty God, and the world, nearly one sixth part of the nation are held as property by their fellow citizens; and whereas American slavery

is contrary to the principles of natural justice of our republican form of government, and of the christian religion, and is destructive to the prosperity of the country, while it is endangering the peace, union and liberties of the state; and whereas we believe it the duty and interest of the masters, immediately to emancipate their slaves, and place them under the protection and restraint of wise and humane laws, and that no scheme of expatriation either voluntary or by compulsion, *can remove this great and increasing evil*; and whereas we believe that it is practicable, by appeals to the consciences, hearts and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the republic, and by effecting the speedy abolition of slavery, *prevent a general convulsion*; and whereas we believe we owe it to the oppressed, to our fellow-citizens who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power to bring about the extinction of slavery: and whereas we believe that the promotion and speedy triumph of the cause of emancipation, and the prosperity of evangelical religion, demand a new anti-slavery organization in New-England, we hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society, to be governed by the following

Constitution.

Art. 1. This society shall be called the New England Anti-Slavery Society,—auxiliary to the American Anti-Slavery Society.

Art. 2. The object of this society is the entire abolition of slavery in the United States. While it admits that each state in which slavery exists has, by the Constitution of the United States, the exclusive right to *legislate* in regard to its abolition in said state, it shall aim to convince all our fellow citizens by arguments addressed to their understandings and consciences, that holding men as property, is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its *immediate abandonment*, without expatriation. The society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave-trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia,—and likewise to prevent the extension of it to any state that may be hereafter admitted to the Union.

Art. 3. This society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

Art. 4. Any person of evangelical sentiments, assenting to the above principles and measures, and contributing statedly to the funds of the society, may be a member of this society, and entitled to vote at its meetings.

Art. 5. The officers of this society shall be a President, Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and a Board of Managers, composed of the above, and not less than ten other members of the society, six of whom, at least, shall reside in Boston. They shall be annually elected by the members of the society, and five shall constitute a quorum.

Art. 6. The President shall preside at all meetings of the society; or, in his absence one of the Vice-Presidents, or, in their absence, a President *pro tem*. The Corresponding Secretary shall conduct the correspondence of the society. The Recording Secretary shall notify all meetings of the society, and of the Board of Managers, and shall keep records of the same in separate books. The Treasurer shall collect the subscriptions, make payments at the direction of the Board of Managers, and present a written and audited account to accompany the annual report.

Art. 7. The annual meeting of the society shall be held in Boston on

Art. 8. Any anti-slavery society, or association founded on the same *principles*, may become auxiliary to this society. The officers of each auxiliary society, shall be ex-officio members of the parent institution, and shall be entitled to deliberate and vote in the transactions of its concerns.

Art. 9. This constitution may be amended at any annual meeting of the society, by a vote of two thirds of the members present, provided the amendments proposed have been previously submitted, in writing, to the Board of Managers.

CIRCULAR.

Boston, Nov. 7, 1837.

Sir,—The undersigned,—feeling a deep sympathy with the slaves in their privations and sufferings, and wishing to bring out the influence of the friends of evangelical religion, so as to bear more powerfully on the cause of immediate emancipation,—request the use of your name, to be appended to a call for a New-England Convention, to meet in Boston, at such time as the committee shall herafter designate, for the purpose of forming a New-England Anti-Slavery Society,—auxiliary to the American Anti-Slavery Society,* to be composed of the friends of evangelical sentiments and christian institutions, and to be conducted on christian principles.

It is not intended to assume a hostile attitude toward any existing society, but to give an additional impulse to the cause of emancipation, by bringing out the energies of those who are with us in sentiment, but have serious objections to uniting and cooperating with existing organizations.

A movement has been made in this city on the subject, and the above constitution reported,—to be acted on at the contemplated convention. We believe that by such an organization, both the good of the slave and the cause of piety will be promoted. It will bring out many who have been standing aloof from the anti-slavery cause, because they could not engage in it without countenancing those, who, by their attacks upon the Sabbath, the church and the ministry, are undermining what we consider the basis of this and every other moral movement. And as many of the slaveholders are members of churches who hold the same views of faith and practice as ourselves, we shall be more likely to exert a favorable influence upon them.

The success of the Methodists in their separate organization, is a powerful motive to encourage us to go forward in this matter. By forming associations among themselves, they have embraced anti-slavery principles, without carrying with them extraneous matters. They have thus brought their brethren to regard it as sin, and only sin, and it is now believed that three fourths of the Methodist clergy in New-England, and about one half in New-York and the north-western states are decided friends to the anti-slavery cause.

The subscribers are members of Baptist, Methodist, and Congregational churches, and we hope that our brethren in each of these churches will be ready to cooperate with us in this attempt to do away the curse of slavery from our land.

If your views harmonize with ours, will you be kind enough to send to the office of the New-England Spectator, or to either of the undersigned, your own, with as many other names as you can obtain within twenty days from this date.

Yours, in the bonds of the gospel,

Charles Fitch, Joseph H. Towne, Stephen G. Hilar, Wm. S. Porter, Nath'l Griggs, Willard Sears, Harvey Newcomb, John S. Kimball, Charles M. Briggs, Isaac Field, John H. Tenny, Nath'l Rogers, James Waldock, John Ford, John Gulliver, John Harmon, John S. G. Pike, Charles E. Field, James K. Whipple, Wm. S. Damiell, Humphrey Chadbourn, Swain Winkley, George B. Gavett, Nath'l Tolman, Albert Norton, Wm. R. Lovejoy, John Field, jr., Fitz Wm. Rogers, Matthew Rolfe, Daniel M. Legg, Geo. H. Davis, Nath'l L. Dayton, Wm. A. Waldock, Wm. Cobb, Enoch Sutton, Henry Emerson, Abner R. Campbell, Henry W. Weeks, Benj. W. Bush, Zenas Allen, Stephen Ridgely, Charles Kingsbury, Henry Blodgett, John P. Nichols, C. Henry Warner, Jackson Richardson, J. H. Symonds, Abner Hosmer.

* The preamble and constitution are the same as those of the Am. Soc. with two slight additions.

Pro-Slavery.

The abolition paper at Concord is calling on its friends for *funds*. It states, in substance, that the cause is ready to drop through for the want of them. We trust honest abolitionists have at length become sensible of the folly and wickedness of the *hostile* movements of the reckless leaders of their *party*, and will no longer encourage them either by money or by any other means. How they have been brought to give their aid to a cause which would result in no good to themselves, and to *certain* evil and affliction to the professed objects of their benevolence and charity, let us not enquire, but let us rather congratulate them on their abjuration of principles so inimical to morality and international honor. Let us hope that dear experience has taught them a lesson which will forever keep them aloof from the schemes of such wicked charlatans, and that they will be led, in future, to unveil the false gods before they bow in adoration.

The above is from the *New-Hampshire Gazette*, and from among the editorial effusions of that veracious print; and characteristic of the grovelling spirit which controls it. It is a tribute to its master, the demon of slavery, the object of its adoration, and merits no other notice than the expression of our regret and the regret of every honest abolitionist, that in our granite state, heretofore renowned for its love of freedom and equal rights, there should be found a solitary apologist for slavery, much less, one who is sufficiently abject to bear with the submission of a slave the foot of his master upon his neck.

LEGISLATURE OF VERMONT.

Texas, Slavery, the Slave Trade, &c.

The committee to whom were referred numerous petitions of citizens in all parts of the state, praying that our senators in congress be instructed, and our representatives requested to use their influence to prevent the annexation by that body, of Texas to the United States, and calling on the general assembly of Vermont itself to protest against the same in any way being done—

And to whom were also referred numerous memorials from various parts of the state, praying this honorable body to adopt resolutions, declaring—

First, That congress has the constitutional power to abolish slavery and the slave trade in the district of Columbia;

Second, That it has the constitutional power to abolish them in the several territories of the Union where they exist;

Third, That it has the constitutional power to prohibit the slave trade between the several states of the Union; and

Fourth, That in regard to all these particulars, congress ought immediately to exercise that power;

And to whom were also referred numerous petitions praying this honorable body to protest against the admission of any new state into this Union, whose constitution tolerates domestic slavery, have had the same under consideration, and beg leave to report as follows:—

The committee have not been enabled to find in the constitution of the United States any provision delegating to congress power to incorporate with our territory a separate and independent state. Such is Texas. It is true congress possesses power to admit into the Union "new states"—but it is believed they must be those and only those, whose constitutional forms of government are authorized and approved by the legislative sanction of that body.

The purchase of Louisiana and Florida and the annexation of them to the territory of the government, were, it is believed, assumptions of power on the part of the government with which the constitution did not clothe that body. Popular approbation, added to the fact that these acquisitions were necessary to the safe and convenient use of our fellow citizens, of large sections of our country lying contiguous to them, prevented, at the time, any strong opposition to these acts of purchase, or any examination of a serious character into the authority by which they were done. But, leaving out of view, what is thought to be a decisive constitutional inhibition of the annexation of Texas to the Union, there are other objections which seem insurmountable to the committee. The state of Mexico, of which Texas was one of the confederate provinces,—and from which it has but lately been torn by violence,—had adopted and practically carried out, in her political organization, sentiments that, it seems to the committee, lie at the foundation of all just government, and which are thus happily set forth in the constitution of this state:—"*All men are born equally free and independent, and have certain natural, inherent and inalienable rights, among which are the enjoying and defending of life and liberty; acquiring, possessing and protecting property, and pursuing and obtaining happiness and safety.*" Under the influence of these principles, Mexico, in a manner that won for her the augmented respect of the civilized world, had honorably abolished the system of slavery, that attached to her during her colonial dependence on the kingdom of Spain. Texas, on the other hand, no sooner had separated from Mexico and assumed an independent position, than she showed an utter disregard of these principles, and of the just respect of the great body of christian nations, by incorporating indissolubly with her political system the enslavement—the unconditional and perpetual enslavement of a part of the human family—of that part, too, who it seems to your committee, have already wept long enough over the wrongs and afflictions they have suffered from their brethren.

Against every form of oppression, the people of Vermont have, at all times, borne honorable testimony. In their constitution they have published to the world their everlasting opposition to all slavery—even down to the minutest and least revolting of its modifications. It would then be inconsistent in Vermont—it would prove that she had somewhat cooled in the fervor of her love for liberty, should she consent to be drawn into close and fraternal bonds with a people who, beyond any yet known in modern times, have made the most deliberate and heartless assault on human freedom.

There is one other reason against this measure, that the committee ought not to omit presenting to your honorable body.—Its most industrious advocates urge it—not because our population, too crowded for our present bounds, justly call for others more extended; not because it is necessary to the unincumbered, safe and profitable use and enjoyment of all the resources and advantages of any part of the territory we now possess;—but for the avowed object of adding to and confirming the slaveholding influence in the management of the government.—The anarchy and disorder that now prevail in the south—the apparent overthrow, of late, of her own constitutional and legal barriers, erected for the security of the citizens, and the seeming want of power in her proper authorities, to re-establish them—the illegal outrages which her own citizens as well as those from the free states have suffered for the last two or three years in the south, and to which, it would appear, up to this time, they are exposed,—outrages that, so far as your committee have the means of information, have in many instances, been provoked by an honorable advocacy of liberty, and a condemnation of slavery not less honorable, or from a suspicion that the one was honored and the other detested—outrages that have been passed by unpunished and unnoticed by the proper tribunals where they have been perpetrated—these, and other fearful sacrifices of important interests by the north, demanded by the south to be offered up for the security of her peculiar institution—the surrender that she asks from us of the *freedom of speech—the liberty of the press—the right of petition*—all these united, inspire your committee with a well founded apprehension, that the additional weight which the annexation of Texas to the United States would give to the slaveholding interest in our political organization, would, in all probability, soon lead, either to a dissolution of the Union, or to the political degradation of the free states, and eventually to the entire overthrow of their common liberties: Wherefore, the committee recommend the adoption by the general assembly of the following resolutions.

W. R. RANNEY, MILTON BROWN, } *for Committee.*

1. *Resolved by the senate and house of representatives*, That our senators in congress be instructed, and our representatives requested to use their influence in that body to prevent the annexation of Texas to the Union.

2. *Resolved*, That, representing as we do the people of Vermont, we do, hereby, in their name, SOLEMNLY PROTEST against such annexation in any form.

3. *Resolved*, That as the representatives of the people of Vermont, we do solemnly protest against the admission into this Union of any state whose constitution tolerates domestic slavery.

4. *Resolved*, That congress have full power by the constitution to abolish slavery and the slave trade in the district of Columbia and in the territories of the United States.

5. *Resolved*, That congress has the constitutional power to prohibit the slave trade between the several states of this Union, and to make such laws as shall effectually prohibit such trade.

6. *Resolved*, That our senators in congress be instructed and our representatives requested to present the foregoing report and resolutions to their respective houses in congress, and use their influence to carry the same speedily into effect.

7. *Resolved*, That the governor of this state be requested to transmit a copy of the foregoing report and resolutions to the president of the United States, to the executives of the several states, and to each of our senators and representatives in congress.

In Senate, Nov. 1, 1837.

Resolutions numbered 1, 2, 3, 4 and 6, passed by the senate.

Resolution numbered 7, amended by striking out the words, "to the executives of the several states," and passed by the senate.

N. WILLIAMS, *Sec'y.*

In House of Representatives, Nov. 1, 1837.

Resolutions numbered 1, 2, 3, 4, 5, 6, and 7 passed by the House.

A. L. MINER, *Clerk.*

AN ACT, relating to the right of trial by jury.

It is hereby enacted by the general assembly of the state of Vermont, That in all cases where any proceedings may be had under the act of congress of February twelfth, one thousand seven hundred and ninety-three, relating to fugitives from service, the person claimed as a fugitive from service shall be entitled to a trial by jury, according to the constitution and laws of this state.

[Passed Nov. 1, 1837.]

CHAUNCEY L. KNAPP, *Secretary of State.*

From the South.

Extract of a letter to the editor of the National Enquirer from S. M. G.

I received a letter from ———, a slave state, a few days ago, containing cheering intelligence. The writer says eight or ten in his neighborhood are abolitionists, and lately subscribed $8 to buy anti-slavery publications to distribute. He adds: "I think I can see the vengeance of an angry God, now hid behind the dark and threatning clouds of his wrath, ready to burst with tremendous fury upon our devoted heads, and crush our government to pieces. Will God always bear with the sin of slavery? He will not! It is a system of oppression, soul-damning in its nature and tendency; and as such, God cannot look upon it with complacency. We are poor, and cannot aid the cause much by contributions; but be assured, we wish you success in the glorious struggle. The cause is the cause of God and humanity; it will ultimately prevail; it will finally triumph."

CHAPTER OF NEWS

Elections.

The recent election in New-York has terminated differently from what was generally anticipated.—The sticklers of the pro-slavery administration of Martin Van Buren have been defeated. Of this class of politicians the majority of the popular branch of the legislature, including three fourths of the members, was composed; by the recent election the majority is changed, giving about three fourths to the anti-administration party. Whether by this change of political parties the great cause of human rights will be subserved, remains to be seen. Should it prove so, the advocates of the oppressed will rejoice; if otherwise, the change must be viewed without interest.

In Massachusetts, the election of Monday last has resulted more strongly in favor of the anti administration party than was by the opposing party expected; governor Everett's majority being greater probably than last year, with an increased majority in the legislature. In the gubernatorial contest, the aid of the abolitionists was invoked by both the whig and anti-whig parties; each striving to present its candidate in the most favorable view; not considering that both, in the great moral struggle now going on, are entirely unsound, and that to us abolitionists they present but a sorry choice.

Thus far the changes in the political condition of the country, effected by the ballot-box, have been remarkable. In the course of a few months past, they have taken place in Rhode-Island, Maine, New-York, New-Jersey, Ohio, Indiana, and some other states south and west. And could we anticipate from all this an amelioration of the condition of the down-trodden and oppressed, by a restoration of rights unjustly and barbarously filched from them, the prospect would indeed be cheering to the philanthropist.

Texan Bravado.

The Houston Telegraph says, before six weeks the Texan fleet will sweep the Mexican coast from Brassos Santiago to the extremity of Yucatan, and before April, unless peace is made, the army will display its banner west of the Rio Grande, and shortly the editor says:

The Texian rifles shall mingle in unison with the thunders of the Pacific.—N. Y. Star.

This is very valiant indeed on the part of the Texans, especially the naval portion of it, since the *Texan fleet*, which is to do such wonders, is absolutely, at this moment, a nonentity.

It consisted originally of four vessels, viz:—the *Independence*, the *Invincible*, the *Brutus*, and the *Tom Toby*. The Independence was captured by the Mexicans; the Invincible, spite of its name, was driven on shore, near the Galveston pass, by two Mexican cruisers, and proved a total loss; in the late gale in the gulf of Mexico, the Tom Toby foundered at her anchors in Galveston harbor, and the Brutus was driven high on shore, with four feet of water in her hold, a total loss. This looks like sweeping the Mexicans must have Brassos Santiago to Yucatan before next April!—*Boston Atlas.*

England and Spain.—Captain Marjoy, of the ship Delta arrived at Baltimore from Havanna, reports that the British cruisers had taken possession of the Islands of Key Sal and Anguilla and transported the negroes to Havanna. They had also captured a Spanish government packet with slaves on board, bound from Porto Rico to Havanna, and taken her into Havanna, hoisting the British flag on her. The governor ordered it to be lowered and the French flag hoisted in its place, which was alternately done four times, which produced much excitement. They had also stationed a large ship of the line as a receiving ship (for slaves) with a black crew, which also created a deep sensation.

Barbadoes.—A shock of an earthquake was felt at Barbadoes on the 22d ult. which injured some buildings. The shock continued 10 or 15 seconds.

Foreign Africa.—Capt. Dailey, of the Sarah Elizabeth, at New-York, informs that a new governor had arrived at Loanda from Portugal, with strict orders to put an end to the slave trade in the Portuguese possessions in Africa.

The Fire Works.—The steamboat St. Peters arrived at St. Louis on the 22d ult. from the mouth of the Kansas river, laden with furs and peltries belonging to the American fur company, valued at upwards of $20,000. A German passenger, who came from the mountains, reports that the Indians in all that region were quiet, and apparently friendly. The emigrants have been unusually fortunate in escaping from the Indians.—*N. Y. Gaz.*

Highland Political Economy.—South Kortlandt & Lincoln have published an exposition of their political creed, in Kortlandt county, Michigan. Washington, Lincoln, Jackson, Van Buren, and Liberty, are all in high favor, and contain the only system of republican political economy which they profess to know anything about.

Horrors of Emancipation.—A late Jamaica paper states, that Mr. Deans, of Portland, has arrived at Kingston, bringing with him a complete saw mill, to be worked by cattle, water, or steam, and capable of sawing 2000 feet of boards and manufacturing 10,000 to 15,000 shingles or staves per day. Two engineers and millwrights, accompanied Mr. Deans, for the purpose of erecting and working the machinery.

The Maine Farmers are Coming.—Eleven thousand bushels of new wheat have been ground this season, at one mill, at the village of Dover, in Penobscot co. Me.

Thursday the 30th of November has been appointed for thanksgiving by the governors of Maine, Massachusetts, Connecticut, New-York and Michigan.

Something for the Curious.—The following combination of letters, from the Marston Gazette, contains an important moral precept which will well repay the curious in such matters the labor of discovery, if they practice the lesson it teaches.

RETNIRP EHT YAP

Life of Aaron Burr.—The second volume of these memoirs, by Matthew L. Davis, is just from the reviving press of the Harpers. There is as in the former volume, a great deal of highly interesting matter in this volume, the author of which is a man of decided talent.

A new plan for increasing apple trees has been carried into extensive practice in Bohemia. Take shoots of the choicest sorts, insert them in potatoes, and plunge both into the ground, leaving but an inch or two above the surface.

Internal Improvements.—New York is now enlarging her mighty canal to seventy feet in width and eight feet in depth, with double locks, the cost of which will be $16,000,000; and when the improvements are completed, it will be open to sheep navigation.

Very fair.—It being proved on a trial at Guildhall, that a man's name was really *Inch*, who pretended that it was Lynch, I see said the judge, the old proverb is verified in this man, who being allowed an *inch* has taken an L.

The imperial library at St. Petersburg is the third in rank and importance in Europe containing about 400,000 printed books, and 17,000 manuscripts.

Duelling.—The Pennsylvania Convention has adopted as a part of the Constitution, which they are to lay before the people for their adoption, a clause disfranchising all persons who may be engaged in duelling, either as principals or seconds.

HYMENEAL.

In Claremont, on Sunday evening at the Baptist church, Mr. Samuel P. Greely of this town, to Miss Mary Jane, daughter of Daniel Wheeler, Esq.

Married in Newport, Joseph Hull, Esq. of Lempster to Mrs. Ruth Brockway of Pomfret, Vt.

Mr. Hull was a patriot of the revolution, 88 years old, and the bride 84.

OBITUARY.

Died in Boston on Saturday evening last, of apoplexy, Thomas Greene Fessenden, Esq., the editor of the New-England Farmer. He was in a tolerable state of health on the preceding evening and attended the caucus at Faneuil Hall, but was attacked by this fatal disease soon after his return. He was a man of most amiable character, of excellent principles, and of extensive information. His literary attainments were highly respectable, and he is the author of several useful publications, well known to the public, and has been for many years the editor of that valuable weekly publication, the New-England Farmer. He was a candidate for election on Monday, as a representative for the city in the general court. Mr. Fessenden was a native of Walpole, N. H.; son of the late Rev. Mr. Fessenden of that place. His age was probably about 70.

At the residence of Mr. John Christien, in Coosic county, Ala., Mr. Andrew Poor, jr. formerly of Bow, N. H.

South Newmarket Seminary.

The winter term of this institution will commence on the first Thursday of December, and continue eleven weeks.

Classes will be formed in the various departments at the commencement of the term, and it is desirable that all should be seasonably present.

The tuition will be as follows, payable half in advance, and half at the middle term:

Common English,	$4,00	Chemistry,	$5,00
Mathematics,	4,50	Latin, Greek, &c.	5,00
Botany,	4,50	Book Keeping,	5,00
Natural Philosophy,	4,50	Ornamental Branches,	7,00

Text books may be purchased in the neighborhood at reasonable prices.

The price of board in the village is $1.75; but it is hoped that the price of provisions will soon fall sufficiently to bring the board down to $1,50.

This school is now under the superintending care of Wm. T. Harlow, A. B., and is conducted to the great satisfaction both of the scholars and people of the place; and we hope that our friends who have sons or daughters to send to any Academy, will give the Seminary a fair trial, especially such of them as reside at a less distance from it than from our other Conference schools.

The philosophical and chemical department is already furnished with a respectable amount of apparatus, and the cabinet of natural curiosities presents a good number of specimens, and is constantly increasing.

Students, by associating together, can obtain reasonable rent for *boarding themselves* in the village.

By calling on the subscriber, or James Coleman, Esq., students will be directed to suitable places for board.

In behalf of the board of Trustees,

Samuel Norris, Agent.

South Newmarket, N. H. Oct. 25, 1837.

Northern Harp.

THIS new Collection of CHURCH MUSIC is now ready for delivery. 1000 copies are already secured. It contains a great variety of most set times, anthems, choruses, set pieces, and exercises, selected from the most popular Authors, together with a great variety of New Music never before published, from German, Italian and American Authors, *harmonized* expressly for it. Bass with figured Bass, and will be better adapted for Schools, or Choirs, than any other Book ever published.

Price, $9 per dozen.

Specimens, by mail or otherwise, will be promptly attended to by the Editor or Publisher.

WILLIAM WHITE.

Concord, Nov. 24, 1837.

Feathers.

GOOSE and RUSSIA FEATHERS, for sale cheap by OTIS HUTCHINS.

Sept. 27.—3m

POETRY.

From the Democratic Review.

Palestine.

BY J. G. WHITTIER.

Blest land of Judea! thrice hallowed of song,
Where the hoblest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Genessaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Perlulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, oh dark Galilee!

Hark, a sound in the valleys! where, swollen and strong,
Thy river, oh Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There, down from his mountains stern Zebulon came,
And Naptiali's stag with his eye-ball of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoem's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful Prophetess sang,
When the Princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around, and the valley between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the TWELVE in their way-faring trod;
I stand where they stood with the CHOSEN OF GOD;
Where his blessing was heard, and his lessons were taught,
Where the blind were restored, and the healing was wrought.

Oh, here with his flock the sad Wanderer came,
These hills he toiled over in grief are the same—
The fonts where he drank by the way-side still flow,
And the same airs are blowing which breathed on his brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet:
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone!

But wherefore this dream of the earthly abode
Of Humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when
In love and in meekness he moved among men;
And the voice which breathed peace to the waves of the sea,
In the lush of my spirit, would whisper to me!

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Gallilee's flood,
Nor my eyes see the cross which He bowed him to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet, Loved of the Father, thy spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same even now,
As at Bethany's tomb, or on Olivet's brow.—

Oh, the outward hath gone!—but in glory and power,
The SPIRIT survieth the things of an hour:
Unchanged, undecaying, its Pentecost flame
On the hearts' secret altar is burning the same!

For the Herald of Freedom.

Mr. Editor,—The following lines, written quite hastily, and without the least thought of their ever being published, by a girl of thirteen, on hearing that a gentleman at the south, who had been the master of numerous slaves, had liberated them, though he was much ridiculed by the proslavery persons who surrounded him, came into my hands a few days since. Though perhaps destitute of much poetical accuracy, yet if you deem them worthy of a place in your paper, they are at your service.

Nov. 6 1837. J. C.

"Bless'd are the merciful," the Saviour saith,
"They mercy shall obtain;" a crown of joy
In Heaven's prepared for them at last.
Well hast thou done and nobly too. Amidst
The laugh of those around, nought hinder'd thee.
Thou knewest thou were right, and persevered,
And thou hast thy reward.
Thou hast released from bondage, brethren
Who may *feel*, though they look not, like thyself.
When degradation bow'd them down, they *felt:*
When epithet of *slaves* applied to them,
And they must call as master fellow clay;
When mind, that all-glorious gift of God,
Was reckoned not, and they on level
With the brutes were plac'd, think you they felt not?
Yes; tho' their color's *black*, they feelings have.
You saw, deplored and helped their state,
And now their friend as well as master are.
And who shall say, when evening shades draw nigh,
And servants from their labors do return,
(A company of those were called slaves)
The bell rings, and calls them to their prayers,
The master and his family mute
And all praise God with gratitude sincere,
That when cheerful faces and glad hearts are round,
The master is not bettered by the change
As well as slaves, who now would give their lives,
Labor, all, and cheerfully to serve him!
Nor is this all. Though the philanthropist,
Delighting in the happiness and joy
Of those around him, may meet his reward
In seeing joy, security and peace,
Where once was sorrow, misery acute,
In faces which though black, can express feelings
Strong, and good too, as those a white man has;
Though his delights are pure and lasting too,
Yet the christian's, when at that tribunal
"Where deed and thought shall find their perfect weight
And just reward," is great indeed.

Day of Jubilee.

Roll on thou joyful day,
When tyranny is swept away,
Stern as the grave,
Shall no [illegible] be hurled,
And freedom's flag unfurled,
Shall wave throughout the world,
O'er every slave.

MISCELLANY.

From the Charleston Observer.

Portrait of Milton.

BY M. DE CHATEAUBRIAND.

The bard of Eden said, that a poet "ought to be himself a true poem," a model of the best and most honorable qualities.

Milton rose at four in the morning during summer, and at five in the winter. He wore almost invariably a dress of coarse grey cloth, studied till noon, dined frugally, walked with a guide, and in the evening sung, accompanying himself on some instrument. He understood harmony, and had a fine voice. He for a long time addicted himself to the practice of fencing. To judge by Paradise Lost, he must have been passionately fond of music and the perfume of flowers. He supped off five or six olives and a little water, retired to rest at nine, and composed at night, in bed. When he had made some verses, he sung, and dictated to his wife or daughters. On sunny days he sat on a bench at his door; he lived in Artillery Walk, leading to Bunhill Fields.

From without, insults were heaped on this, the sick and forsaken lion. These lines were addressed to him, headed, "Upon John Milton's not suffering from this traitorous book, when the Tryers were executed, 1660:"

"That thou escap'dst that vengeance which o'ertook,
Milton, thy regicides, and thy own book,
Was clemency in Charles beyond compare,
And yet thy doom doth prove more grievous far:
Old, sickly, poor, stark blind, thou wrtest for bread,
So, for to live, thou'dst call Salmasius from the dead."

They reproached him with his age, his ugliness, his small stature, and applied to him this verse of Virgil:

"Monstrum, horrendum, informe, ingens, cui lumen adeptum."

Observing that the word *ingens* was the only one which did not apply to his person, he had the simplicity to reply, (Defansio Autoris.) that he was poor because he had never enriched himself; that he was neither large nor small; that at no age had he been considered ugly; that in youth, with a sword by his site, he had never feared the bravest.

In fact he had been very handsome, and was so even in his old age. The portrait of Adam is his own. His hair was admirable; his eyes of extraordinary clearness; no defect could be perceived in them; it would have been impossible to guess that he was blind. If we were not aware what party rage can do, could we believe that it would make it a crime for a man to be blind? But let us thank this abominable hate, we owe to it some exquisite lines. Milton first replies that he lost his sight in the defence of liberty; then adds these passages, full of sublimity and tenderness:

"In the night that surrounds me, the light of the Divine Presence shines the more brightly on me. God beholds me with greater tenderness and compassion, because I can see nought but Him. The Divine law ought not to shield me from injury, but to render me more sacred, not on account of the loss of sight, but because I am under the shadow of the divine wings, which seem to produce this darkness in me. To this I attribute the affectionate assiduities of my friends, their soothing attentions, their kind visits, and their respectful behavior."

We see to what shifts he was reduced in writing, by a passage in one of his letters to Peter Hiembach:

"That virtue of mine, which you call my political virtue, and which I would rather you had called devotion to my country—patriotism, enchanting me with her captivating name, almost, if I may so say, expatriated me. In finishing my letter let me beg of you this favor, that if you find some parts uncorrectly written, you will impute the fault to the boy who writes for me; he is utterly ignorant of Latin, and I am obliged, wretchedly enough, to spell every word I dictate."

The miseries of Milton were still more aggravated by domestic griefs. He lost his first wife, Mary Powell, who died suddenly; as, also, after a year's marriage, did his second wife, Catharine Woodcock, of Hackney. His third wife, Elizabeth Minshell, survived him, and had used him well. He appears not to have been beloved; his daughters, who played such poetical parts in his life, deceived him, and secretly sold his books. He complains of this. Unfortunately, his character seems to have had the inflexibility of his genius. Johnson has said, with precision and truth, that Milton believed woman made only for obedience, and man for *rebellion*.

Milton, in his last days, was forced to sell his library. He drew near his end. Dr. Wright, going to see him, found him confined to the first floor of his small house, in a very small room, to which the visitor ascended by a staircase, carpeted, extempore, with green baize, to deaden the noise of footsteps, and to procure silence for the man who was advancing towards everlasting silence. The author of "Paradise Lost," attired in a black doublet, reclined in an elbow chair. His head was uncovered; its silver locks fell on his shoulders; his blind, but fine dark eyes, sparkled amidst the paleness of his countenance.

On the tenth of November, 1674, that God who had discoursed with him by night, came to fetch him, and re-united him in Eden with the angels, amid whom he had lived, and whom he knew by their names, their offices, and their beauty.

Milton expired so gently that no one perceived the moment when, at the age of 66 years, (within one month,) he rendered back to God one of the mightiest spirits that ever animated human clay. His temporal life, though neither long nor short, served as a foundation for life eternal. This great man had dragged on a sufficient number of days on earth to feel their weariness; but not sufficient to exhaust his genius, which remained entire even to his latest breath.

FORCE OF HABIT.—There was a boy in my class at school (says Sir W. Scott,) who stood always at the top, nor could I with all my efforts supplant him. Day came after day, and still he kept his place, do what I would, till at length I observed when a question was asked him he always fumbled at a particular button in the lower part of his waistcoat. To remove it, therefore, became expedient in my eyes, and in an evil moment it was removed with a knife. Great was my anxiety to know the success of my measure, and it succeeded too well. When the boy was again questioned, his fingers sought for the button, but it was not to be found. In his distress he looked down for it; it was to be seen no more than to be felt. He stood confounded, and I took possession of his place; nor did he ever recover it, nor never, I believe, suspect who was the author of his wrong. Often in after life has the sight of him smote me as I passed by him; and often have I resolved to make him some reparation but it ended in good resolution.—*Lockhart's Life of Scott.*

Old Massachusetts forever.

An emigrant from Massachusetts, of middle age, and very respectable appearance, stepped into our office, accompanied by his son, about nine years old, on Monday. We learned from him that he had arrived about a month ago, after one of the most adventurous overland journies perhaps ever undertaken. We hope to obtain from him a full relation of his tour, and in the meantime present the reader with the following brief outline:

His name is Isaac H Pratt, of Middleborough, Plymouth county, Massachusetts, and a ship carpenter by occupation. Having a family of six or eight children, dependent solely upon his daily labor, and being, with hundreds of others, thrown out of employ by the prostration of business in New-England in May, he formed the design of taking his two eldest boys, and setting off for this country en foot. With him to design was to execute. Placing his wife and younger children with a relation, he started on the 18th of May with his sons, one aged nine years, the other six, without a cent of money in his pocket, and with no other *availables* than a knapsack of clothes and provisions, and a carpenter's steel square. The first day he entered Rhode Island, where he sold his square for a quarter of a dollar and four pence ha' penny, (thirty-one cents,) which procured them something to eat and lodging. The next day, after reaching twenty-five miles by the middle of the afternoon, they stopped at a farm house, where Mr. P. inquired if they didn't want some odd jobs of carpentering done—shelves put up—windows tightened or loosened—doors hung or repaired—hen coops made—roof mended—any thing in his line to pay for staying over night? Certainly, was the reply; come in and we'll set you to work. So well satisfied was the farmer with his services, that on parting next morning he filled his knapsack with provisions to last through the day.

That afternoon he stopped in like manner, and met with the same reception; and thus he continued all the way to Buffalo, on Lake Erie. Sometimes, in rainy weather, he would remain a day with his host, and on two or three occasions received a few shillings for his work; but the whole amount, added together, of money that came into his hands up to the time of his arrival at Chicago, did not amount to five dollars. On reaching the Erie canal he endeavored to work a passage for his boys, by driving the horses himself; but finding this would not keep him in food, he left the canal, and resumed the pedestrian journey. On arriving at Buffalo, his offer to work his passage to Detroit was readily accepted, and upon landing at the latter place each resumed his tramp with great cheerfulness. In passing over the prairies of Michigan, they one day attracted the notice of a company of stage passengers, who insisted upon giving the boys a lift, and accordingly took them on ten miles to the dining house, where they also gave them their dinner, and made up for them a contribution of sixty-two and a half cents. Finding laborers in great demand in this state, our accommodating pedestrian worked one day in the prairies at mowing, for which he got $1,50, and on another day, though anxious to "get on," he stopped to lay a barn floor. Yet all his receipts up to his entering Chicago, as before stated, did not amount to five dollars. At Chicago he worked a week, by which his purse was so far replenished as to enable him to reach here much richer than when he left Massachusetts.

He arrived in Peori on the 15th of July, having walked with his boys upward of one thousand miles, without once appealing to the sympathies of the benevolent for a shilling, and accepting of nothing, save his acquiescence in the stage contribution to his boys, without rendering what was deemed a fair equivalent. Like a genuine son of the Pilgrims, he has too much thrift to sponge, and too much independence to ask or accept a favor. On the day of his arrival he was surprised to see in our streets an old Middleborough townsman, Mr. Brooks, of the firm of Brooks & Cogswell, merchants. The latter, on hearing of his adventures, said that boys who had travelled so well as they had done, deserved something, and taking them into his store, presented them with a suit of clothes each.

Soon after his arrival, Mr. P. said he must go and look at the country and take up a claim. So he started off, taking his boys with him, for the Kickapoo tract. Here he acknowledged himself under many obligations to Clarke D. Powell, Esq., for his kindness in showing him the country, and his advice as to his future operations. He thinks, in pursuance of his advice, of buying a claim near Charleston, sixteen miles west of here, and another for his brother in the same neighborhood. He is offered a quarter section of prairie, with a quarter of timber half a mile from it, for $100. He has seven brothers, all of whom are inclined to come here, and only wait for his report of the country to make up their minds on the subject.—*Peori (Illinois) Register.*

Boston Ladies eighty years ago.

We find in the American Annals, an account of the anniversary of a Society for encouraging industry, held in 1753, on which occasion Boston common presented a novel sight. "In the afternoon, about three hundred young female spinsters, decently dressed, appeared on the common at their spinning wheels. The wheels were placed regularly in three rows, and a female was seated at each wheel. The weavers also appeared, cleanly dressed, in garments of their own weaving. One of them, working at a loom on the stage, was carried on men's shoulders, attended with music. An immense number of spectators were present at this interesting spectacle. The Rev. Dr. Cooper preached a discourse, and a collection was made for the institution."

Ladies of Boston whirling *three hundred* spinning wheels! These were afterwards the matrons who refused British tea—and who never saw a piano. Wonder if a thousand delicate ladies could not now be seen in the city at their pianos, where one old fashioned rosy damsel could be found at the healthy exercise of the spinning wheel!

Temperance.

The virtue of temperance in the use of food is too little practiced by many, who, at the same time, would be shocked by the charge of excess in the use of strong drink. Yet intemperance in eating is, perhaps, no less mischievous than in drinking; and, when properly considered, equally disgraceful. Excess in the use of food begins at a point far short of that brutal intemperance which shocks every beholder; it begins soon after hunger is appeased, and the animal spirits are refreshed; it begins when the otherwise satiated appetite must be tempted by variety and by dainties; it begins when a person begins to feel oppression.

For my part, when I behold a fashionable table, set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes. —*Addison.*

'Out of her Sphere.'

The good people of Great Britain seem to be wonderfully lacking in sensibility. What an erratic course their woman-monarch is taking! Only read the following:—

Queen Victoria of England, like Queen Elizabeth, is often seen on horseback, which seems to be her favorite amusement. On the 28th of September she inspected her Life Guards at Windsor Palace. She arrived on the review ground a quarter before 3 o'clock, on a grey horse. Her majesty wore a blue riding habit and a cloth cap, with a deep gold border, accompanied by her august mother, and attended by lord Hill, commander of the forces, the hon. Colonel Cavendish, chief equerry, and lord Alfred Pagot, equerry in waiting. Her majesty rode in front of and between the ranks of the troops, who were formed into line and executed a number of evolutions.—*N. Y. Express.*

Too Late at Meeting.

In Rev. Mr. Dean's history of Scituate, there is the life and character of Rev. Mr. Witherell, who died there in 1684. The following anecdote is given to "illustrate the manner of conducting his ministry, and, in short, the prevailing manner in those times." Mr. Bryant entered the church after the services had commenced, and Mr. Witherell, at the close of his prayer, thus addressed him: "Neighbor Bryant, it is to your reproach that you have disturbed the worship by entering late, living as you do within a mile of this place; and especially so, since here is Goody Barstow, who has milked seven cows, made a cheese, and walked to the house of God in good season."

Abernethy's Advice to a Yankee.

I never saw a Yankee that didn't bolt his food whole like a boa constrictor. How can you expect to digest food that you do not take the trouble to masticate? It is no wonder that you lose your teeth, for you never use them; nor your digestion, for you overload it; nor your saliva, for you expend it on the carpets instead of your food. You Yankees load your stomachs as a Devonshire man does his cart, as full as it can hold, and as fast as he can pitch it in with a dung-fork, and drive off; and then complain that such a load of compost is too heavy for you. I'll tell you what, take half the time to eat that you do to drawl, chew your food half as much as you do your filthy tobacco, and you'll be well in a month.

New Goods.

JUST RECEIVED at No. 3 WILLIAMS' BLOCK, a prime assortment of FALL GOODS, viz:

Flannels, Satinets, Cassimeres, and Broadcloths of different colors and qualities, cheap; Camlets; English and French Merino; Crape Camlets; Printed Merino and Flannels; Rose Blankets; Cotton and Silk Hdkfs. do. Shawls; American, English and French Prints, new styles; Cotton and Worsted Hose; Ginghams; Col'd. and White Cambrics; Cotton Flannel; Drillings and Sleeve Linings; bleached and unbleached Sheeting and Shirtings, *cheap enough.* Cotton Warp; glazed Wadding and Batting; Stratford and W. S. Lake SHEETINGS by the bale VERY CHEAP.

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OILS & PAINTS.

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Gentlemen and Ladies call and see for yourselves at No. 3 Williams' Block.

MOSES CHAMBERLAIN.

Sept. 6, 1837.

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ADAMS' Fourth of July Oration, Price twenty five cents.

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Dr. S. C. HEWETT'S STRENGTHENING PLASTER, or SALVE, Price 50 cents.

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A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame, and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this Oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head; nor does any falling off follow after using it. That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.

Concord, April 1, 1837.

John B. Paine,

LEAD PIPE & PATENT LEAD PUMP

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August 26, 1837.—3m.

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